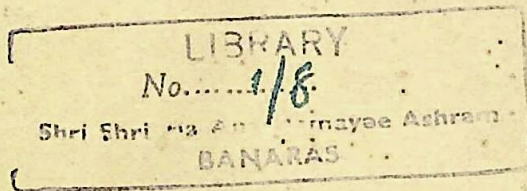
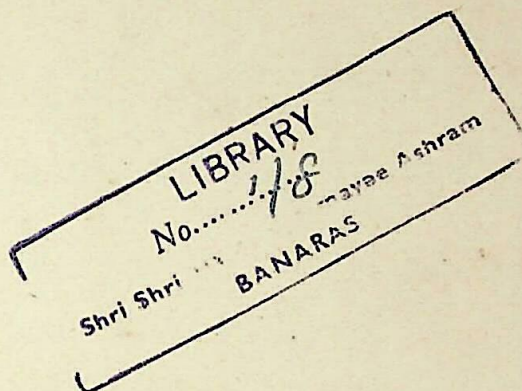


AITAREYOPANISAD



SWĀMI SHARVĀNANDA

7/1

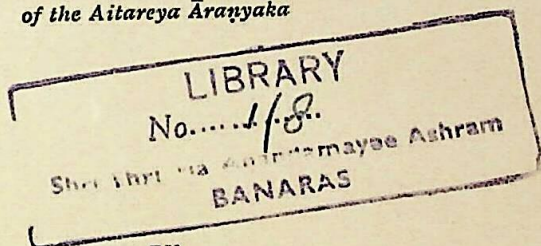


211

Upaniṣad Series

AITAREYOPANIṢAD

*Including original passages, literal word by word translation,
English rendering of each passage, copious notes,
and an Introduction containing a summary
of the Aitareya Āraṇyaka*



BY

SWĀMI SHARVĀNANDA



SRI RAMAKRISHNA MATH

MYLAPORE, MADRAS

1944

Published by
THE PRESIDENT,
SRI RAMAKRISHNA MATH,
MYLAPORE, MADRAS

II-XXXIII. 6. 44
(All rights reserved)
Revised Second Edition

Price : Rupee One

Printed by
C. SUBBARAYUDU,
AT THE VASANTA PRESS,
ADYAR, MADRAS

1/8

INTRODUCTION

THE Aitareyopaniṣad, also called Bahvṛcopeniṣad, belongs to the Ṛgveda and is part of the Aitareyāranyaka which, according to modern scholars, originated in the Kuru-pāñcāla country more than 2600 years ago. The Brāhmaṇa and the Āraṇyaka known by the same title Aitareya are attributed to Mahidāsa Aitareya, who, on the authority of Chāndogyopaniṣad III. 16. 7, lived to the age of 116. Madhvācārya mentions that Aitareya was an incarnation of Nārāyaṇa and son of Viśāla. According to a tradition recorded by Sāyaṇācārya Mahidāsa was the son of a woman called Itarā. Mahidāsa's father had sons by other wives also, who were favoured with a larger share of his love than Mahidāsa. In a sacrificial assembly Mahidāsa was denied the privilege of sitting in the lap of his father. Itarā noticed this sad plight of her son and prayed to her tutelary deity, Goddess Earth. In response to her prayer the Goddess appeared in a divine form, placed Mahidāsa in a celestial seat and imparted to him unrivalled wisdom. Thus enlightened, Aitareya later revealed that part of the Veda known by his name. From the trend of the story and the suggested sense of the terms Itarā and Dāsa some have come to the conclusion that Aitareya was not a twice-born by

caste and that he was raised to the status of a great sage by his own austerity and divine grace.

The Aitareyāranyaka consists of five Books or Āraṇyakas and in all of them some exalted philosophical and spiritual thoughts are revealed. The first Āraṇyaka, in five chapters, besides giving the etymology of Mahāvrata, describes also the Śastras or hymns of morning, midday, and evening Savanas or libations, of the Mahāvrata rite of the Gavāmayana-sattra, set forth in Aitareyabrāhmaṇa I. 38 and IV. 14. The material found here connected with the ceremony is allegorical, and so gives the truly āraṇyaka character to the work; for the main characteristic of an Āraṇyaka is that it supplies with the esoteric meaning of the great Vedic rituals. In course of time ritual and meditation became independent, and the Āraṇyaka then stood only for the spiritual forms of worship which the Vānaprasthas used to perform. The more essentially spiritual part of the Āraṇyakas embody the meditations and realizations of sages who kept no connection with the religious ceremonies performed in the domestic fires. This spiritual nature of this Āraṇyaka is evident at the beginning itself of the work where Gāyatri and Mahāvrata day are identified with Brahman—ब्रह्म वै गायत्री ब्रह्मेतदहः । The sage who revealed the R̥gvedic hymn X. 27 is identified with Brahman, for he has realized Brahman—तद् वासुक्ं, ब्रह्म वै वसुको, ब्रह्मेतदहः ब्रह्मणैवतदहर्ब्रह्म प्रतिपद्यते । The Upaniṣad enlarges the idea of Brahman hinted in the first Āraṇyaka.

The second and the third Āraṇyakas are together designated Mahā-Aitareyopaniṣad. The third Āraṇyaka

is separately known as Saṁhitopaniṣad. Some, like Upaniṣad-Brahmayogin, have commented on the whole of the second Āraṇyaka as Aitareyopaniṣad. But S'ri S'aṅkarācārya takes the latter six chapters of that Āraṇyaka alone (called the Ātmaśaṭka, as they deal with the Ātman), as the Upaniṣad proper. In the preceding chapters of the second Āraṇyaka, Prāṇa or Hiranya-garbha is taught as the First Cause of the universe. The ritual and meditations in connection with Prāṇavidyā are set forth at length. A brief account of this earlier part is given as it contains germs of great philosophic thought.

The second Araṇyaka opens with the sublime passage
 एष पन्था एतत् कैमैतत् ब्रह्मैतत्सत्यं, तस्मान्न प्रमायेत् तन्नातीयात् ।
 Self-knowledge alone leads to the bliss of immortality ; and the way to attain Self-knowledge is by performing the scripture-ordained duties without any attachment to the fruits thereof ; and doing them as a dedication to the Divine. This alone is reality, this alone is truth ; and therefore a discerning man should not neglect Self-knowledge and the means helpful to it. The ancients did not go astray from this path, those who did, perished—
 न ह्यस्यायत् पूर्वे येऽस्यायन् ते परावभूवुः । To those who profess the sacrificial religion, Uktha superficially means only a S'astra, or mere praise-chant in prose ; but esoterically, according to Aitareya, it stands for the universe and man, Matter and Spirit, 'Anna' and 'Annāda'. One who practises the combination of ritualistic work and meditation reflects 'I am Uktha'—अहमुक्थमस्मि—the Reality consisting of Spirit and Matter. The same

Puruṣa or Cosmic Intelligence, designated as Prajāpati, and on whom the aspirant meditates is also the Hiraṇmaya Puruṣa—the innermost essence of the visible universe. Human personality is centered in action; and that personality is the sphere in which Brahman dwells as the witness—तदिदं कर्म कृतमयं पुरुषो ब्रह्मणो लोकः । In the next step, Uktha is extolled as conscious and unconscious Energy animating the body, and is equated with Brahman or Prāṇa. Brahman or Life entered man from the fore-part of his feet—प्रपदाभ्यां प्रपद्यत ब्रह्मेणं पुरुषम् . It proceeded higher up to the thigh, stomach, heart, and head, and finally ramified into sight, hearing, mind, speech, and vital breaths. So some sages meditate on Brahman in the stomach or in the heart, the former as the seat of Brahman as Vais'vānara—उदरं ब्रह्मेति शार्कराक्ष्या उपासते, दह्यं ब्रह्मेत्याख्यः । Here as in Brhadāraṇyaka, VI. 2, Chān. V. 1, Kauṣ. II. 12. 14 & III. 2, and Pras'na II. 1, the rivalry of the senses and Prāṇa for superiority is described. The superiority of Prāṇa is proved; and the powers of the senses declare: त्वमुक्थमसि त्वमिदं सर्वमसि तव वयं स्मः त्वमस्माकमसि—त्वमस्माकं तवस्मसि Rg. VIII. 92. 32 —‘Thou art Uktha, thou art all this, we are thine thou art ours’.

In the next section Prāṇa designated as Uktha is lauded by equating it with the day, the morning, the evening, and ‘sat,’ or the true. Prāṇa or conscious and unconscious Life Energy is stated to be at the root of speech and designations, on which the knowledge of the whole universe rests. This truth is stated in an oft-quoted passage: तस्य वाक् तन्तिर्नामानि दामानि तस्येदं वाचा तन्त्या

INTRODUCTION

7

नामभिर्दामभिः सर्वं सितं सर्वं ह्रीदं नामनी३ सर्वं वाचाभिवदति । Thus Prāṇa is the source of all Veda, knowledge. Here again Prāṇa is up-graded as the Absolute Being Brahman in Its relation with the universe. Prāṇa is Spirit immanent in the universe. The whole universe is present as Vāk or as Idea in Brahman before it was manifested. All this is encompassed by Prāṇa. This shining space is supported by Prāṇa as Br̥hati; and one should know that just as the shining space is supported by Prāṇa, so also all beings down to an ant are sustained by Prāṇa—सर्वं ह्रीदं प्राणेनावृतं ; सोऽयमाकाशः प्राणेन बृहत्या विष्टब्धस्तथथाऽयमाकाशः प्राणेन बृहत्या विष्टब्ध एवं सर्वाणि भूतान्यापिपीलिकाभ्यः प्राणेन बृहत्या विष्टब्धानीत्येवं विद्यात् । The metre Br̥hati consisting of 36 syllables is the most important metre; and also that term denotes what is possessed of supreme magnitude. Hence Prāṇa is identified with Br̥hati and extolled as the all-pervading guardian who sustains the entire spacial realm including sentient and insentient beings.

In the sixth section of the Āraṇyaka powers of the Puruṣa are described. Prāṇa is the Cosmic Life and Puruṣa is the cosmic personality; the terms are interchanged in the section hinting that they both are the same Divine Principle embodied in the universe. The various faculties serve the Puruṣa or Prāṇa just as vassals attend upon their suzerane or sons their parents. The descriptions are meant for visualizing the supreme Divine Reality as a cosmic person for purpose of meditation and worship. The various Vibhūti and glories of Prāṇa identified with the Person are described only to give the necessary idea for such meditation.

Through Jñāna and Karma, intelligence and activity, Puruṣa has brought forth all creation. Now, water is supposed to be the first substance out of which the whole universe is created ; but at once it is asserted that Puruṣa is the father and the elements, water and the rest, are like children born out of him. तदिदमाप एव, इदं वै मूलम् ; अदस्तूलम् , अयं पिता एते पुत्राः, यत्र ह क च पुत्रस्य तत् पितुः यत्र वा पितुः तद्वा पुत्रस्य । Mahidāsa Aitareya who understood this unity of father and son said, ' I know Me as extending from me to the Devas and the Devas extending down to and uniting in Me.' This all-comprising glory of waters, or Prājapati, or Puruṣa, belongs to Prāṇa who is the All. He is in water ; he is Life ; he is existence and non-existence. The Devas worshipped him as existence and therefore they became great ; the demons worshipped him as non-existence and so they were defeated. He is death and immortality.—स एषोऽप्सु, स एष प्राणः स एष भूतिश्चाभूतिश्च, तं भूतिरिति देवा उपासाञ्चक्रिरे, ते बभूवुः . . . अभूतिरित्यसुराः ते ह परावभूवुः . . . स एष मृत्युश्चैवामृतं च. The immortal Prāṇa and mortal dwell together in food ; all mortal forms are indwelt by him : this Deity is immortal. Prāṇa and body, the two, go in two directions ; they separate themselves, they increase the one but not the other—the body is increased not the Prāṇa—this Deity is immortal.—अमर्त्यो मर्त्येना सयोनिः इति ; एतेन हीदं सर्वं सयोनिः मर्त्यानि हीमानि शरीराणी३ अमृतैषा देवता ; ता शश्वन्ता विषूचीना वि यन्ता नि अन्यं चिक्युः न नि चिक्युरन्यमिति निचिन्वन्ति हेवेमानि शरीराणी३ अमृतैषा देवता । In glorifying the greatness of Prāṇa the Āraṇyaka now goes on to equate Prāṇa

INTRODUCTION

9

with the Sun who has entered the world as Puruṣa—
 एष इमं लोकमभ्यर्चत् पुरुषरूपेण य एष तपति प्राणो वाव तदभ्यर्चत्
 प्राणो ह्येष य एष तपति । The same Prāṇa is supposed to have
 become the greatest of the Vedic Ṛṣis—S'atarcins, Madhya-
 mas, Gṛtsamada, Vis'vāmitra, Vāmadeva, Atri, Bhāradvāja,
 and Vasiṣṭha. Prāṇa is all this—Saidam sarvam; he
 is Pragāthas, Pāvamānis, Kṣudrasūktas, and Mahāsūktas,
 Sūktas, Ṛks, half-Ṛks, Pāda, and syllable. Esoterically
 Prāṇa is in all beings, in all places, has entered all
 creatures, and Prāṇa pours forth all gifts to all beings.
 One should meditate that all Vedic verses, all the Vedas,
 all sounds, are but one word, Prāṇa—सर्व ऋचः सर्वे देवाः सर्वे
 घोषाः एकैव व्याहृतिः, प्राण एव प्राण ऋच इत्येव विद्यात् । Then a
 beautiful anecdote follows, how Vis'vāmitra went to
 Indra, who pleased by Vis'vāmitra's recital granted a
 boon. Availing of the boon Vis'vāmitra interrogates
 Indra, 'May I know you?' Indra made the reply. I
 am Prāṇa, O Ṛṣi, you are Prāṇa. All creatures are
 Prāṇa. He that radiates light and heat is Prāṇa. In
 this form of Prāṇa I pervade all quarters . . . I am he
 that shines—तमिन्द्र उवाच ऋषे प्रियं वै मे धामोपागा वरं ते ददामीति ;
 स होवाच त्वामेव विजानीयाम् इति ; तमिन्द्रि उवाच, प्राणो वा अहमस्म्येषे
 प्राणस्त्वं प्राणः सर्वाणि भूतानि ; प्राणो ह्येष य एष तपति ; स एतेन रूपेण
 सर्वा दिशो विद्योऽस्मि । Again in the next section Prāṇa is
 extolled as having become the thousand verses known as
 the Niṣkaivalyas'āstra sung in the Mahāvratā rite. The
 thousand verses in Bṛhatī metre consisting of 36000
 syllables correspond to the total days of human life,
 making up the nights by consonants and days by vowels.

The number thousand is often taken to stand for a limitless number, or an all-inclusive number, and hence Br̥hati is fancied here to be the total Reality designated and magnified as Prāṇa in the whole Āraṇyaka. And here the highest teaching of the Upaniṣad is foreshadowed by stating, 'Beyond Prāṇa who has become the thousand Br̥hatis, is what is Intelligence, Divinity, Absolute Spirit; he who knows this joins and becomes one with Him.' Thus what 'I' am that He is, what He is that 'I' am. The R̥gveda I. 115. 1 also declares : 'The sun is the self of all that moves and stands still'—
 तस्य वा एतस्य बृहतीसहस्रस्य सम्पन्नस्य परस्तात् प्रज्ञामयो देवतामयो
 ब्रह्ममयो अमृतमयः सम्भूय देवता अप्येति य एवं वेद । तदुक्तमृषिणा
 सूर्य आत्मा जगत्स्तस्थुषश्च ।

The third chapter of the second Āraṇyaka is a description of Ātman as Uktha or praise-chant. From the five-fold Uktha (i.e., Prāṇa) the whole universe has sprung up and subsist in the relation of Anna and Annāda, Matter and Spirit. In the first stage Ātman is taken as the mere body and gradually the term is employed to indicate higher levels of truth underlying the conception of Ātman. This is beautifully set forth in the passage: तस्य य आत्मानमाविस्तरां वेदाश्नुते ह आविर्भूय; य ओषधिवनस्पतयो यच्च किञ्च प्राणभृत् स आत्मानमाविस्तरां वेद; ओषधिवनस्पतिषु हि रसो दृश्यते, चित्तं प्राणभृत्सु; प्राणभृत्सु त्वेवाविस्तरामात्मा; तेषु हि रसोऽपि दृश्यते न चित्तमितरेषु। पुरुषेष्वेवाविस्तरामात्मा, स हि प्रज्ञानेन सम्पन्नम्, अतो विज्ञानं वदति विज्ञानं पश्यति वेद श्वस्तनं वेद लोकालोकौ मर्त्येनामृतमीप्सत्येवं सम्पन्नः। अथेतरेषां पशुनामशनापिपासे एवाभिज्ञानं, न विज्ञातं वदन्ति न विज्ञातं पश्यन्ति न विदुः श्वस्तनं न लोकालोकौ त एतावन्तो भवन्ति यथा

INTRODUCTION

11

प्रज्ञं हि संभवाः ।—He who realizes the Ātman with greater and greater clarity obtains the fullest manifestation of his true being. He recognizes the Ātman more and more clearly in herbs, trees, and animals. Sap only is found in herbs and trees, but in animals Consciousness is noticed. In animals the Ātman becomes more and more clear, because in them both sap and thought are observed, while in others only sap is seen, and not thought. The Ātman is manifest in man to a greater degree. For man is most endowed with intelligence. He speaks what he has known, he sees what he has known. He knows tomorrow; he knows his environments and what is far away. As he possesses this gift of intelligence he seeks for the Immortal with his mortal instruments. The only knowledge which the animals possess consists in hunger and thirst. They do not say what they have known, nor do they see what they have known. They know not tomorrow, they know not their environment nor what is beyond. They go so far, for their experiences are according to the measure of their intelligence! This significant passage has been paraphrased several times in later literature—in Manu, Mahabharata, Bhāgavata and other works. Man alone is therefore capable of higher thought and noble activity. He is potential Infinity. So the next section states that man is an ocean and that he is above all the worlds. Whatever he attains he desires to be beyond it. If he gains the sky-world he desires to be beyond it; if he were to gain yonder world, he desires to go beyond it—स एष पुरुषः समुद्रः, सर्वं लोकमति यत् ह किञ्च अश्नुते अत्येनं मन्यते यदि अन्तरिक्षलोकं अश्नुते अत्येनं

मन्यते यद्यमुं लोकं अश्नुवीते अत्येवैनं मन्यते । The desire to reach farther and farther is a sign that there is the possibility for him to achieve fulfilment when he regains his perfection in the Infinite. In the remaining part, the Mahāvratā sacrifice is praised to attract persons to its performance. The Bṛhati verses connected with the ceremony are again lauded as the Self and others as but mere limbs—एष वै कृत्स्न आत्मा यद् बृहती; सोऽयमात्मा सर्वतः शरीरैः परिवृतः तद्यथायमात्मा सर्वतः शरीरैः परिवृत एवमेव बृहती सर्वतः छन्दोभिः परिवृता; मध्यं ह्येषामङ्गानामात्मा मध्यं छन्दसां बृहती । The great chant mahaduktha is extolled as the highest development of speech—स वा एष वाचः परमो विकारो यदेतन्महदुक्तम् । By the way, the S'ruti emphasizes also the great value of veracity in speech : अथैतन्मूलं वाचो यदन्तं तद्यथा वृक्ष-आविर्मूलः शुष्यति स उद्धर्तते एवमेवान्तं वदन्नाविर्मूलमात्मानं करोति स शुष्यति स उद्धर्तते तस्मादन्तं न वदेत् दयेत त्वेनेन—The untrue is the root of a speech, and as a tree with root exposed withers up and perishes, so a man who speaks untruth exposes his root, withers up, and perishes (cf. Pras'na II. 7.) The whole section concludes by stating that Prāṇa (which has been identified with the thousand Bṛhatīs is Glory, is Indra, is the Lord of creatures. Thus the conception of one Supreme Divine Being who has become everything was arrived at by Mahidāsa Aitareya. The sage declared, 'He who knows it as Indra, as the Lord of creatures, is liberated from this world shaking off all ties'. The summation comes off in a few verses. The seeds in the mother and father unite as Agni and Sūrya, and the body is created, made of the fivefold

INTRODUCTION

13

elements. { One is not to despise this body.} Because in it the undying Prāṇa resides ; the harnessed steeds of the senses draw it to and fro ; in it is joined the Prāṇa of the Prāṇa or Brahman ; in it all gods are combined in one : यदक्षरं पञ्चविधं समेति युजो युक्ता अभि यत् संवहन्ति । सत्यस्य सत्यमनु यत्र युज्यते तत्र देवा सर्वे एकं भवन्ति ॥ That truth sages have realized after rejecting what is affirmed and denied by language, going beyond what is agreeable and disagreeable. Casting aside by this wisdom all evil the wise one attains to the Highest. That One is neither called 'woman' nor 'man' nor by the name of the many. That Brahman is denoted by 'Aḥ'. Thus up to this point the method of worshipping the Lord of the universe through meditation and ritual has been described with several details glorifying the Lord as Prāṇa or Life which has become all and which is all. Chapters 4 to 6 of the second Āraṇyaka form the body of the present book.

The third Āraṇyaka is styled Saṁhitopaniṣad just like part of the first chapter of the Taittirīyopaniṣad. But the resemblances in the treatment of Saṁhitā as a pattern for meditation in both the places do not go far. It is stated here that the sage Māṇḍūkya held that the earth should be looked upon as the prior form and heaven as the posterior form, air being considered as the principle which unites ; but another authority, Māṁṣavya, held that ether was the uniting principle ; for air and ether are not independent. Agastya viewed ether and air to be alike though independent. This is the meditation on the Cosmic Forces taught here.

The teachings of Śākalya on Saṁhitā comes next. According to him the earth is the prior form, heaven the posterior form, rain the union and rain-cloud the uniter. Śākalya taught also that the Puruṣa may be considered as having two divisions like an egg. The middle space between the upper half and lower half of it is the place where Prāṇa is supposed to be located, just as the middle space between earth and sky contains air. The similarity between the individual personality and cosmic personality is graphically described as a theme for reflection in this wise : Sun in the sky corresponds to the eye in the head, lightning in heaven to mind in the heart regions, and fire on the earth to seed in the generative organ. The declaration of the fruit of this meditation is the same as that of the Saṁhitā in the Taittiriyaopaniṣad : namely, children, cattle, fame, glory and heaven.

The next section introduces the various forms of Saṁhitā known as Saṁhitāpāṭha, Padapāṭha, and Kramapāṭha under the names Nirbhuja, Pratrṇṇa and Ubhayamantareṇa. {The text now says that one should use only auspicious words to a Brāhmaṇa ; when a Brāhmaṇa accumulates unusual wealth, one may rebuke him. Even in such circumstance, says Śūravira Māṇḍūkeya, no one should say ill to a Brāhmaṇa. Here is a beautiful revelation of the high ideal of renunciation for which the Brāhmaṇa was esteemed so highly in ancient India.}

The eminence and potency of Prāṇa compared to the cross-beam of a house through a metaphor is described

INTRODUCTION

15

then. There is also a reference to the mystic significance of the former and latter syllables and the middle space obtaining in the Nirbhujā recitation. We get also a passing reference to accent and moræ. According to Hrasva Maṇḍūkeya a knowledge of the principle of Saṁhitā is helpful in knowing the former and latter syllables, the inter-space that effects the union, and in distinguishing where there is accent and mātra, and where they do not fall. पूर्वमेवाक्षरं पूर्वरूपं ; उत्तरमुत्तररूपं ; योऽवकाशः पूर्वरूपोत्तररूपे अन्तरेण येन सन्धिं विवर्तयति येन स्वरा स्वरं विजानाति, येन मात्रा मात्रां विभजते, सा संहिता । III. 1. 5. His son by the wife (प्रातिबोधी) Prātibodhī held that when one pronounces the syllables, as they are neither separating entirely nor uniting absolutely, the mātrā (mora) between the prior and posterior forms indicates the Saṁhitā or union, and that this is known as Sāma or a sliding. This knowledge is praised as producing results such as children, cattle, and glory. Tāruṣya sets forth a different Saṁhitā. Here the union is effected by Br̥hat and Rathantara Sāmāns representing Prāṇa and Vāk respectively. To get this secret knowledge he tended the cows of his teacher one year. Kauṇṭharavya saw a gradual union of speech, Prāṇa, wind, All-gods, heavenly world : and Brahma—वाक् प्राणेन संहिता इति कौण्ठरवः, प्राणः पवमानेन पवमानः विश्वैर् देवैः विश्वे देवाः स्वर्गेण लोकेन, स्वर्गो लोको ब्रह्मणा, सा एषा अवरपरा संहिता ॥ III. 1. 6. This Saṁhitā reaches up to heaven and one who knows it will be among Devas for all time. The teacher Pañcālacaṇḍa considered speech itself as the Sāṁhitā. वाचा वै वेदाः

सन्धीयते, वाचा छन्दांसि, वाचा मित्राणि सन्दधति, वाचा सर्वाणि भूतानि, अथो वागेव इदम् सर्वम् इति III. 1. 6. By speech the Vedas are strung, by speech the metres are made, by speech friends are united, by speech all beings (establish their intra-subjective knowledge and relation) and hence all this is speech. When one recites or talks, breath (Prāṇa) enters speech and speech swallows Prāṇa. When one entertains no idea or is in deep sleep, then also speech dissolves in breath, Prāṇa swallows speech. तद् यत्र एतद् अधीते वा भाषते वा वाचि तदा प्राणो भवति, वाक् तदा प्राणं रेह्ळि । अथ यत्र तूर्णी वा भवति स्वपिति वा प्राणे तदा वाग् भवति । प्राणः तदा वाचं रेह्ळि ; तावन्योन्यं रीह्ळः । वाग्वै माता प्राणः पुत्रः ।

III. 1. 6. This passage is very significant for the psychological and ontological ideas it reveals. The practice of Prāṇāyāma advocated in Yoga books for the control of mind has this underlying principle. Prāṇa and citta, breath and mind, are so intimately connected that the one follows the course the other takes. Vāk or speech comprising of Sūkṣmā, Parā, Psyanti, and Vaikhari covers the entire gamut of the mind; and here it is therefore an equivalent of mind. Ontologically Prāṇa and Vāk stand for the unconscious and conscious forces that are working in the universe which are synthesized in a higher unity. The passage declares with true insight that when one is engaged in a conscious activity as study or talk or recollection accompanied by concentration, breath becomes soft and harmonious and united with that activity; again when one is in deep sleep or entirely absorbed, Prāṇa alone functions and

INTRODUCTION

17

the modifications of the mind are stopped. This mutual absorption of one by the other points to a higher unitary principle from which both emerge. This is substantiated by citing Ṛgveda, X. 119. 4. 'The speedy one enters the sky, sees the whole world, with mature mind I see him near at hand (within); the mother absorbs him and he the mother'. This section closes with a reference to the Prajāpatisaṁhitā in which the wife is the prior form, husband the posterior form, son the union, and begetting the act of union. This is the Saṁhitā of Aditi, for Aditi (the undivided) is all—father, mother, child, and begetting. Thus the first chapter introduces the various Saṁhitās to habituate the aspirant to thinking together and to help him to discover a subtler truth from gross facts through reflection.

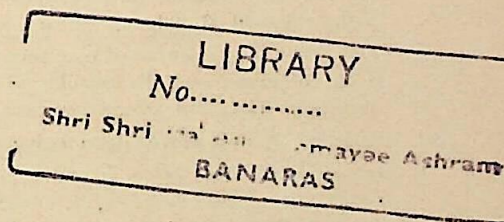
The second chapter concludes the Saṁhitopaniṣad and the third chapter concludes the entire Upaniṣad.

to the Deity; it cannot give Brahman-realization or Ātmajñāna. The Ātmaśaṭka deals with this, employing the familiar method known as Adhyāropa and Apavāda. Up to the penultimate passage of the first chapter of the Upaniṣad superimposition of the universe on Reality is described and the rest of the book is devoted to the annulment of this superimposed view. The main purpose of the Upaniṣad is to impart the knowledge: 1. Ātman alone is the substance of this universe; 2. In reality there is nothing except Ātman; 3. Ātman is Prajñāna or Pure consciousness, the essential Self of man; 4. Prajñāna or Ātman has become everything from Indra and Prajāpati down to the grossest creation; 5. One who possesses a deep and direct realization of this second-less Ātman attains immortality. This is Brahmayāgyā. It may be shown that the recognized canons of interpretation confirm this. They are—उपक्रमः, उपसंहारः, अभ्यासः, अपूर्वता, फलम्, अर्थवाद, and उपपत्तिः, i.e. agreement between the opening and conclusion, emphasis by repetition, novelty, a realizable value, recommendation through praise, and reasonableness. The Ātman taught in the opening sentence is equated with Prajñāna Brahman in conclusion, clearly indicating that Ātman alone is the theme of the whole tract. That that Brahman-Ātman reality is everything is re-iterated in the passages आत्मा वा इदमेक एवाग्र आसीत्; स एतमेव पुरुषं ब्रह्म तत्तमपश्यत्; सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति; एषब्रह्मा . . . , etc. The novelty of the teachings consists in the fact that the knowledge taught is original to the Upaniṣads.

INTRODUCTION

27

The reward to be realized is immortality. The entry of the Ātman into the world and the body created by Him are only arthavāda to emphasize the unity of Ātman; they are not statements of historical facts. The last test of reasonableness is asserted when the states of the self are analysed in the passage तस्य त्रय आवस्था; etc. Thus this short Upaniṣad teaches concisely the core of Brahmavidyā to all seekers after freedom from Saṁsāra and attainment of immortal Bliss.



called Brahmarandhra, as Jñānaśakti or Knowledge-Principle.) This door-way by which a ray of the Paramātmā entered the body in essence and became the Jīva is called Vidṛti or 'cut'; it is distinct from the other openings like eye, ear, etc., which are the passage for Fire, Air, etc., the powers of the guardian deities who are but the servants of the Ātman. Hence they cannot afford the greatest opening of joy. (This door is intended for Paramātmā alone and hence it is the door of bliss—Nāndanam dvāḥ, i.e., the happy gate; for the soul passing through it at death attains progressive Liberation or Kramamukti, by gaining Brahmāloka.) According to modern researches the cortex or the brain is supposed to be the organ of the mind and the seat of consciousness. (All the motor and sensory activities of man proceed from the cerebral centres; therefore brain is the first and last place of consciousness in the human body. Probably that is the reason why the head and the suture at the crown are so important in the view of the Upaniṣadic seers.)

6. *For him there are three seats etc.*—(The Creator who has entered the body as Jīvātman has three places of residence: in the state of waking the region of the sense of sight, i.e., the right eye, in the state of dream the inward organ, and in deep sleep the ether of the heart.) Or these three places of dwelling may be the father's body, the mother's body and one's own body as will be specified in the next section. From the passage in *Brahmoṇiṣad*—नेत्रस्थं जागरं विद्यात् कण्ठे स्वप्नं विनिर्दिशेत् । सुषुप्तं हृदयस्थं च तुरीयं मूर्ध्नि संस्थितम्—paraphrasing the first meaning it is clear that the brain, the neck, and the heart are the three centres of consciousness. The three

dreams are sleeping, waking, and dreaming states. Deep sleep and dream visions are both called Svapna in Sanskrit. Here even the ordinary waking experience is subsumed under the term Svapna because there does not arise the consciousness of the ultimate Reality in the ordinary Jiva before illumination, and because the world spectacle is as illusory as the dream universe ; for one experiences a dream when Reality is screened from him and an unreal something is presented in its place. This is exactly what happens in dream, *vide* Māṇḍūkyakārikā II. The Brahmic Consciousness alone, which is absolute, immutable and permanent, is the truly awakened state of the soul.

7. *Thus born etc.*—The Paramātmā created the universe with no other material than Himself ; He then ordered the regent gods presiding over the elements, the sensory and motor activities, the internal and external faculties, hunger and thirst acting as motive forces for pushing up the creatures in the ladder of evolution, food for all living things, and man-form as the most suitable abode of Ātman ; finally individuating Himself as Jiva He entered the body as a prince enters his own city. [But the Jiva forgets his original nature in the universal dream of Ignorance conjured up by Māyā. After subjecting himself to the severe impact of threefold sorrows in the ocean of transmigration when the Jiva awakens to the truth that he is essentially Paramātmā, he perceives everything from the elements upward to Brahmā identical with Himself and ejaculates what else besides the Ātman there is for him to name ?] Thus the above passage adumbrates the stage of Self-illumination which the individual soul attains under the benign

influence of the Guru, Scripture, and spiritual discipline.

The illumined soul after examining the creatures separately whether they have svataḥ-sattā, or independent being, finally concludes that there is nothing different from the true Self. The passage is translated also: 'He looked through all beings to see whether any one wished to proclaim another Self' 'Whom else but Him can I here affirm to exist?' It clearly indicates the principle of Apavāda or denial of a dual entity and the assertion of the one Paramātmān.

8. *I have seen it*—The drift of this passage is that Īśvara or Ātman when got individualized as Jiva expressed or illumined the universe by his comprehension. The object of knowledge (ज्ञेयः) wholly depends upon the capacity of knowledge (विच्छक्तिः) of the subject for its expression (प्रकाशः); for material objects are not self-expressive (स्वतः प्रकाशः). Hence the relative world is wholly dependent upon the relative consciousness of the individual soul. But the dual cognition of subject and object based on relative consciousness appears to be the only truth in the beginning, *i.e.*, while Avidyā still clouds the mind. Next, when the soul begins to scrutinize the nature of this object and understands the true meaning of the plurality of its visions, it feels Brahman as the only first Principle in the form of a logical necessity. Subsequently what appeared to him first as a mere logical necessity slowly dawns upon the consciousness as its permanent content. And this transmutation, or better evolution, of the individual consciousness into Brahman consciousness, is generally called 'realization of Brahman' and is indicated here by the utterance, 'I have

seen it.' The Jīva wants to see what other Principles besides his own intelligent self could there be behind this scene of plurality of the sense-universe. As a result of Self-realization the Jīva feels within his own consciousness, that the intelligent Principle which constitutes his very soul and has appeared so long to his mind as an individual entity, is the immanent Principle of all existing objects and is the very *be-ing* of the universe. Thus it is that he realizes Brahman as the most all-pervasive Principle.

9. *Idamdra*—Here is an etymological method of impressing a philosophical truth. {The Gītā calls the Paramātmā as Upadraṣṭā.} The Jīva who has realized his own Ātman as the Self-luminous, universal, inner principle is called Idam + dra i.e. this-seeing. {On the strength of the Upaniṣadic maxim 'Brahma-veda Brahmaiva bhavati'—a knower of the Divine is the Divine Itself—such a Jīva who has realized his ultimate nature and Brahma are equally called Idamdra.} By syncupating the syllable 'dam' the same word Idamdra becomes Indra, the well-known designation of the Absolute Divinity. {Śrī S'āṅkara points out that Gods love to be referred to indirectly, that is to say, to be behind the veil, because they are worthy of great adoration. There is the custom in highly cultured society not to call a father or teacher by the direct name, but through some veiled honorific expression.} That Gods love mystery is indicated also in Ait-Brāhmaṇa 3. 43. 1, Bṛhadāraṇyaka, IV. 2. 2, and S'atapatha VI. 1. 1. 2 ; VII. 5. 1. 22.

CHAPTER TWO: SECTION ONE

[अपक्रामत(न्तु) गर्भिण्यः] पुरुषे ह वा अयमादितो गर्भो भवति यदेतद्रेतः । तदेतत्सर्वेभ्योऽङ्गेभ्यस्तेजः सम्भूत-मात्मन्येवात्मानं विभर्ति; तद्यदा स्त्रियां सिञ्चत्यथैनज्जनयति; तदस्य प्रथमं जन्म । तत् स्त्रिया आत्मभूयं गच्छति, यथा स्वमङ्गं तथा; तस्मादेनां न हिनस्ति; सास्यैतमात्मानमत्र गतं भावयति । सा भावयित्री भावयितव्या भवति । तं स्त्री गर्भं विभर्ति; सोऽग्र एव कुमारं जन्मनोऽग्रेऽधिभावयति । स यत् कुमारं जन्मनोऽग्रेऽधि भावयति, आत्मानमेव तद्भावयति, एषां लोकानां सन्तत्या एवं सन्तता हीमे लोकास्तदस्यद्वितीयं मन्म । सोऽस्यायमात्मा पुण्येभ्यः कर्मभ्यः प्रतिधीयते । अथास्यायमितर आत्मा कृतकृत्यो वयोगतः प्रैति; स इतः प्रयन्नेव पुनर्जायते; तदस्य तृतीयं जन्म । तदुक्तमृषिणा—गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ज्ञतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति; गर्भे एवैतच्छयानो वामदेव एवमुवाच । स एवं विद्वानस्माच्छरीरभेदादूर्ध्व उत्क्रम्यामुष्मिन् स्वर्गे लोके

सर्वान् कामानाप्त्वाऽमृतः समभवदमृतः समभवत् ॥ [यथा-
स्थानं गर्भिण्यः] । इति ऐतरेयोपनिषदि द्वितीयाध्याये प्रथमः
खण्डः ॥

(गर्भिण्यः pregnant women अपक्रामन्तु should withdraw.)
अयम् this (transmigratory soul) आदितः at first पुरुषे in
man ह indeed वै verily यत् एतत् this well-known रेतः
semen गर्भः germ भवति is. सर्वेभ्यः from all अङ्गेभ्यः
from limbs सम्भूतम् gathered तत् referred to above
एतत् this तेजः essence, strength आत्मानम् self आत्मनि
in the self एव itself बिभर्ति bears. यदा when एनत् this
(seed) स्त्रियाम् in the women सिञ्चति deposits अथ then
एनत् this seed जनयति causes it to be born. अस्य his तत्
that प्रथमम् first जन्म birth. तत् that (deposited seed)
स्त्रियाः of the woman आत्मभूयम् like her own self गच्छति
becomes यथा just as स्वम् own अङ्गम् limb तथा so.
तस्मात् therefore एनाम् her न हिनस्ति does not hurt. सा
she अत्र in the womb गतम् existing अस्य of him (i.e., of
the husband) एतम् this आत्मानम् the self भावयति
nourishes. सा she भावयित्री as nourisher भावयितव्या to
be nourished भवति is. तम् that गर्भम् the germ (अग्रे
before birth) स्त्री women बिभर्ति nourishes. अग्रे before
जन्मनः of birth अधि after एव also कुमारम् the child
भावयति nourishes. सः he (father) कुमारम् child जन्मनः
of birth अधि after अग्रे just after birth यत् that भावयति
nourishes तत् thereby एषाम् these लोकानाम् worlds
सन्तत्यै for unbroken continuity आत्मानम् his own self

भावयति nourishes. हि for एवम् thus हि indeed इमे these लोकाः worlds of progeny सन्तताः perpetuated. तत् that (birth from the mother's womb) अस्य his द्वितीयम् second जन्म birth. अस्य his (father's) अयम् this आत्मा self (in the form of the son) पुण्येभ्यः meritorious कर्मभ्यः for deeds प्रतिधीयते is appointed instead. अथ then अस्य his इतरः the other अयम् this आत्मा self (in the form of the father) कृतकृत्यः having discharged all duties satisfactorily वयोगतः decrepit with age प्रैति departs. सः he (father) इतः from this (body) प्रयन् एव as he depart (without delay) पुनः again जायते is born. अस्य his तत् that तृतीयम् third जन्म birth. तत् on that ऋषिणा by the sage (Vāmadeva) उक्तम् stated; अहम् I गर्भे in the womb नु indeed सन् lying एषाम् these देवानाम् of gods विश्वा all जनिमानि births अनु अवेदम् have thoroughly known. शतम् a hundred (many) आयसीः iron-made पुरः citadels, bodies मा me अधः down, previously अरक्षन् held. (अथ then) श्येनः hawk (इव like) जवसा quickly निरदीयम् rent इति thus. एवम् thus इति एतत् this narrated account वामदेवः sage Vāmadeva गर्भे in the womb एव itself शयानः lying उवाच declared. एवम् as stated above विद्वान् knowing सः he, Vāmadeva अस्मात् from this शरीरभेदात् the destruction of the body ऊर्ध्वः after, High (becoming one with Paramātmān) उत्क्रान्त्य having stepped forth (from transmigratory existence) सर्वान् all कामान् objects of desire आप्त्वा having attained अमुष्मिन् in this स्वर्गे लोके heavenly world अमृतः immortal समभवत् became.

[The pregnant¹ women should move away from the place.] In man² the soul that has entered the transmigratory cycle becomes at first that germ which is called the seed. That seed is the essence gathered from all the limbs (of the male parent). Man holds this essence of his self in his own body. When he casts the seed in woman he procreates it, and that is his first birth. That seed is now transformed into her very self as it were. As is her own limb so is that seed now, and therefore it does not hurt her. She protects this self he has given her. She, as the protector of it, has to be protected. The mother bears the child in her womb and the father bestows his cherishing care before³ it is born, when it is born, and afterwards. That child whom he has nourished with care at birth and afterwards is in truth his own self, whom he has cherished so that this world of progeny may last without break. So, indeed, is this world of progeny continued without break. Thus born the soul has its second birth. Now that son who is the father's very self is appointed in his stead to continue the holy deeds of the father. Then,⁴ this, his other self, having

done his duty in full and having attained old age, departs, and departing⁵ hence is born again. That is the third of his births.

Referring to the Highest Reality there is the following Vedic verse (R̥g. IV. 27. 1) seen by the sage Vāmadeva : ' Ah ! Dwelling⁶ inside the womb I understood all the births of all the gods. A hundred bodies as strong as steel restrained me, but like a hawk I broke them by force and came out swiftly '. While yet in the womb Vāmadeva declared thus. Emerging thus from the body, enlightened with this supreme knowledge, and having enjoyed all delights in the abode⁷ of bliss he became immortal, verily he became immortal. [The pregnant women may now re-assemble].

[NOTES—1. *The Pregnant women etc.*—This sentence is something like a stage direction. In some editions of the text it is omitted. It must have been the vogue in Vedic society to instruct women to withdraw from the assembly when that part of the Veda dealing with such delicate matter as the process of gestation was being studied or discussed. Indirectly it also supplies the hint that women enjoyed equal privileges with men in attending Vedic assemblies in those hoary days when the Vedic civilization was fresh and vigorous.

2. *In man etc.*—Pre-natal, natal, and post-natal condition of a transmigrating Jīva is described in this section. Chānd. V. 10. 5, Brahmasūtras III. 1. 22, Gītā 8. 25, etc. describe the course of the life of a pious man doing the holy deeds laid down in the scriptures. Through the Dhūmamārga such a soul goes to the region of the Moon, the realm of the manes or heaven, and after the sojourn there returns to the earth establishing some connection with rain which raises the crop of edible herbs. In a subtle form the Jīva enters through the channel of food into a man capable of generation and first gets his lodgment in his vital fluid. This is the conception of the Jīva in man, who becomes a father. When he connects that seed with his wife at the time she is fit to conceive he is delivered of the seed embedding the Jīva. This transference into the womb is the first birth of a Jīva. The vital germ now becoming part and parcel of the mother, does not hurt her as an abscess does. As a pregnant woman the mother knows that it is her husband's self, with which a new Jīva has established connection by finding a position in that seed, that has entered her body; and so she nourishes and protects the foetus with all care. In fact, the Śruti here lays down as a rule the duty of every mother to take all care about the child she has in the womb. Śrī Saṅkara therefore clearly emphasizes the central principle at the foundation of the social unit, namely the family, on which the social well-being of all humanity rests: नहुपकारप्रत्युपकारमन्तरेण लोके कस्यचित् केनचित् सम्बन्ध उपपद्यते—No relationship of any kind is intelligible in society without mutual obligation. Because the woman takes the utmost protecting care of what is in essence the very

self of her husband he ought to take care of her too very well. Here we get a clear and exalted ideal of wedded love lifted high above the realm of passion and craving. Again the statement of the S'ruti that it is the father's self only that is born as son, even though in fact it is another Jiva which has got connected with him through nutrition that is actually born, wisely paves the way for the first parent's unfaltering interest in the welfare of the offspring. Thus by propagating the progeny the continuity of the species is established. Being born as the very self of the father the son steps into his place to perform the holy deeds enjoined in the scriptures; he is a true representative of his father in his social relations. The son being born of the father is conceived as another self of the latter; and similarly the father also should be looked upon as another self of the son. So the son can very well be a proxy to his father for the continuance of his work. The Entrusting Rite—Sampratti-karma—set out in Bṛhadāraṇyaka I. v. 17 gives the status and sanction to this transferring of father's religious responsibility to the son. This too is an act of great social significance. All this obligation, however, is not for the purpose of obtaining one's Liberation, for which they are in no way helpful.

3. *Before it is born etc.*—By requiring the wife to go through the Simanta ceremony, by auspicious rites for easy delivery, and after nativity by the birth ritual or Jāta-karma.

4. *Then, this, his other self etc.*—According to S'ruti man's congenital obligations are three. Taittirīyasaṁhitā VI. 3. 10 says : जायमानो वै ब्राह्मणः त्रिभिः ऋणैर्वा जायते ; ब्रह्मचर्येण ऋषिभ्यः यज्ञेन देवेभ्यः प्रजया पितृभ्य इति । Bṛhadāraṇyaka

I. 5. 6: अथ त्रयो वाव लोकाः मनुष्यलोकः पितृलोको देवलोक इति ; सोऽयं मनुष्यलोकः पुत्रेणैव जय्यः, नान्येन, कर्मणा पितृलोकः, विद्यया देवलोकः, देवलोको वै लोकानां श्रेष्ठः तस्मद्विद्यां प्रशंसन्ति । In these passages the S'ruti clearly stresses that a Brahmana's debt to the sages and gods is discharged by the study of Veda and worship of gods, undergoing the discipline of a celibate student ; the debt to Gods by the performance of Yajñas, and to the Pitṛs by procreation. When one has fulfilled all these conditions all his debts are paid. But in respect of life-long celibates who do not procreate, the debt to Pitṛs is paid off by Vidyāvamsa or succession of students and the like. Bodhāyana Gṛhya Parisiṣṭa I. 2. 3 states : प्रजा पितृभ्य इति—अथास्यप्रजा भवन्ति यानुत्पादयते यानुपनयते यान् याजयते इति सवास्यैषा प्रजा भवति सर्वाऽस्यैषा प्रजा भवति, इति प्रजा व्याख्याता—In connection with the scriptural statement 'In order to pay off one's debt to Pitṛs, progeny' we are to understand that all are equally one's progeny—those whom one procreates, those whom one accepts as disciples after Upanayana, and those whom one guides and instructs in the performance of sacrifices. Hence default of a son is no bar to the discharge of one's debt to the Pitṛs.

5. *Departing hence etc.*—It is said in the Bṛhadāraṇyaka that just before leaving the present body the soul manufactures a subtle body known as Ātivāhika-sārira out of the subtle elements of the present physical body, and having accepted this subtle body the soul leaves the gross one. It remains in this body until the next physical re-incarnation. So the acceptance or entrance into this subtle body of the soul of the father is spoken of here as the third birth of the son, inasmuch

as the son's soul is not looked upon here as radically distinct from that of the father. So, on the whole, including the events of the lives of both the father and the son, there are three kinds of births of a soul. The son also having shifted the obligations to his son is born again when he departs from this world. Be it noted here that this identification of the father's soul with the son's and *vice-versa* is not to be taken as a strictly philosophical truth, but is based upon a rather loose conception of life looked at from the physical standpoint and appearing to be continued through procreation.

6. *Dwelling inside the womb etc.*—After summarizing in a brief and pregnant way the entire course of transmigratory existence, the Śruti suggests in this verse that a qualified Jiva should realize, the true nature of the Ātman as laid down in the scriptures—whether it be in the womb of the mother or in the four well-known stations of life. With that realization he is emancipated from the cycle of birth and death and he attains the ultimate goal of life. Through the effect of self-purification, discrimination, and reflection conducted in several past lives the sage Vāmadeva was suddenly illumined while he was in the womb; and he realized that even gods like Agni undergo several births and that Ātman alone is beyond all change of birth and death. He broke through his body created by Ignorance and as impenetrable as steel, with the strength engendered by the power of self-knowledge, destroyed the seed of Samsāra, and at the death of the body became Brahman.

7. *The abode of bliss*—Svargaloka here means the infinite felicity of Self-realization or return to one's own original transcendental nature. There is no taint

whatsoever of sense pleasures in the liberated state ; yet it is described as the ' abode of bliss ' because the joys of the world are but an infinitesimal fraction of the joy of Brahman. The joy of the Jivanmukta who has become the Paramātman is therefore figuratively stated to be Svarga here. The passage may also, without doing violence to the context, be construed to propound the process of gradual emancipation or Kramamukti.

CHAPTER THREE : SECTION ONE

कोऽयमात्मेति वयमुपास्महे ? कतरः स आत्मा येन वा (रूपं) पश्यति, येन वा (शब्दं) शृणोति, येन वा गन्धानाजिघ्रति, येन वा वाचं व्याकरोति, येन वा स्वादु चास्वादु च विजानाति ? यदेतद्धृदयं मनश्चैतत् । संज्ञानमाज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टिर्धृतिर्मतिर्मनीषा जूतिः स्मृतिः सङ्कल्पः क्रतुरसुः कामो वश इति—सर्वाण्येवैतानि प्रज्ञानस्य नामधेयानि भवन्ति । एष ब्रह्मैष इन्द्र, एष प्रजापतिरेते सर्वे देवा, इमानि च पञ्चमहाभूतानि—पृथिवी वायुराकाश आपो ज्योतीर्धीत्येतानि, इमानि च क्षुद्रमिश्राणीव बीजानि, इतराणि चेताराणि चाण्डजानि च जारुजानि च, स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो, यत्किञ्चेदं प्राणिजङ्गमं च पतत्रि च यच्च स्थावरं ; सर्वं तत् प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः, प्रज्ञा प्रतिष्ठा, प्रज्ञानं ब्रह्म । स एतेन प्रज्ञेनात्मनास्माल्लोकादुत्क्रम्यामुष्मिन् स्वर्गे लोके सर्वान् कामानाप्त्वामृतः समभवदमृतः समभवत् ॥ इति ऐतरेयोपनिषदि तृतीयाध्याये प्रथमः खण्डः ॥

वयम् we (seekers after Brahman) अयम् this आत्मा Self इति thus (यम् whom) उपास्महे meditate on (सः he) कः who? सः that आत्मा Self कतरः which of the two (i.e., Higher Brahman or Lower Brahman)? येन by whom वा or, रूपम् form पश्यति (man) sees; येन by whom वा or शब्दम् sound शृणोति hears; येन by whom वा or गन्धान् scents आजिघ्रति smells; येन by whom वा or वाचम् speech व्याकरोति articulates; येन by whom वा or स्वादु sweet च and अस्वादु sour च and विजानाति discriminates? यत् what (is described in the Veda) हृदयम् heart or intellect मनः mind च and (तत् that) एतत् (is) this. संज्ञानम् consciousness or perception आज्ञानम् direction or injunction विज्ञानम् wisdom, understanding प्रज्ञानम् intelligence, knowledge मेधा retentive power दृष्टिः vision, insight दृतिः firmness, perseverance मतिः thinking, power of reflection मनीषा considering, freedom of thought जूतिः mental depression, intrepidity स्मृतिः memory सङ्कल्पः recollection, imagination क्रतुः will, determination असुः breath, vitality कामः desire, attachment वशः ambition, love इति thus एतानि these सर्वाणि all प्रज्ञानस्य of knowledge, consciousness एव only नामधेयानि names भवन्ति are. एषः this (Consciousness) ब्रह्मा (is) Hiraṇyagarbha एषः this इन्द्रः the chief of Gods, एषः this प्रजापतिः cosmic person, Progenitor, एते these सर्वे all, देवाः gods, इमानि these च and—पृथिवी earth वायुः air आकाशः ether आपः water ज्योतीषि fires इति thus—एतानि these पञ्च five महाभूतानि great elements; इमानि these क्षुद्रमिश्राणि of various kinds from the

CHAPTER THREE

71

smallest living organisms इव as it were च and बीजानि seeds, parents इतराणि others च and इतराणि and still others च and अण्डजानि born from eggs च and जारुजानि born from womb च and स्वेदजानि born of heat च and उद्भिज्जानि born of shoots च and अश्वाः horses गावः cows पुरुषाः men हस्तिनः elephants यत् किं च whatever, all इदम् this प्राणि that breaths जङ्गमम् that walks पतत्रि that flies च and यत् which च and स्थावरम् what is immovable तत् that सर्वम् all प्रज्ञानेत्रम् guided by consciousness, प्रज्ञाने in Consciousness प्रतिष्ठितम् rests, is based. लोकः all the world प्रज्ञानेत्रः (is) lead by Consciousness, प्रज्ञा Consciousness प्रतिष्ठा is the support ; (अतः therefore) प्रज्ञानम् consciousness ब्रह्म (is) Brahman. एतेन by this प्रज्ञेन of the nature of Consciousness आत्मना by the Self अस्मात् from this लोकात् world उत्क्रम्य having risen above सर्वान् all कामान् desires आप्त्वा having attained स्वर्गे in Bliss लोके world सः he अमृतः immortal समभवत् became.

Who¹ is he whom we meditate upon as Ātman? Which² of the two (i.e. Parabrahman or Aparabrahman) is He? That indeed is the Ātman by which a living being sees form, hears sounds, smells scents, articulates speech, and discriminates what is sweet and what is not. That³ which is the heart and the mind is the same as that. Perception, direction,

understanding, knowledge, retentive power, vision, firmness, power of reflection, freedom of thinking, mental depression, memory, recollection, determination, vitality, desire, love—all these are but names⁴ of Prajñāna or Consciousness. [This⁵ is Brahmā, Prajāpati, and all the gods, the five great elements : earth, air, ether, water, light ; all these and those of various kinds mixed with the smallest organisms, the seeds of its own kind, those born of eggs, of womb, of heat, and of shoots ; horses and cows, men and elephant, and all the rest of living beings—those that walk and those that fly, and objects which do not move.] All that is guided by Consciousness or Prajñā. The⁶ whole world is founded on Prajñā and therefore Prajñāna is Brahman. He⁷ who has realized the Ātman thus having transcended this world and having obtained all delights in the world of Bliss gains immortality, verily he gains immortality.

[NOTES—1. *Who is he whom we meditate upon etc.*—Evidently the question has been raised by seekers of the Ātman in order to have a clear grasp of Its real nature for proper meditation. The Ātman has been described as both with attributes (Sopādhika) and

CHAPTER THREE

73

without attributes (Nirupādhika). Now, the question naturally occurs to a seeker, whether the Ātman he is trying to meditate upon should be considered as pure Intelligence completely bereft of all modifications or modalities of the mind and the senses, or whether it should be looked upon as an energizing soul of all these and not absolutely different from them. It is but natural for an ordinary indiscriminating mind to lump up all the active senses, mind, and consciousness, and consider all these collectively as the soul,—and this is being done by all; but a closer scrutiny reveals the fact that the true and real Ātman must be permanent and unchanging in Its nature and necessarily It can never have variable elements as integral parts in Its being. The mind and the senses are changeable, hence they can never be part of the immutable Ātman.

Each sense carries its own peculiar sensation and produces a particular kind of cognition, yet cognition in general forms the very being of the cogniser who gathers all these cognitions separately from the different senses, and arranges them in his panoramic picture of the external world. For instance the nature of the eyes is to produce visual sensation or visual knowledge; the nature of the ears is to carry sound sensations and produce sound-knowledge; and so on with the other senses; but although each sensation produces a distinct kind of experience, yet all these experiences are harmonized and converted into knowledge by the Seer, the Ātman, who stands behind all the senses and the mind. Hence the distinct nature of the Ātman, the cognizer of all the functions of the senses, as separate from the senses is self-evident.

2. *Which of the two etc.*—Specific reference has been made previously on page 6 and on page 54 that two Brahmans entered the body from opposite directions and that both of them became selves of the body. Of these two selves who is fit to be meditated upon? In the body both are cognized—that which serves as an instrument of cognition through various functional activities and that which remains single and makes knowledge possible. {Prāṇa or Hiraṇyagarbha functions in the body as a cause or instrument, being the sum total of all the senses.} {The other, namely the witnessing consciousness, alone is the ground of all modes of cognitions and hence that alone is the object of meditation. Cf Praśna. 2. 6, Kena. 1. 2, and Bṛh. IV. 4. 18.

3. *That which is the heart and the mind etc.*—{Heart and mind are one here and stand for the internal sense or Antaḥkaraṇa of which the other senses are aspects; as activation it is Prāṇa and as intellection mind.} {The internal organ called mind or heart brings within its compass the functions of all sense organs.} {Prāṇa is Prajñā and Prajñā is Prāṇa.} Cf. Bṛhad. I. 5. 3; Chānd. III. 18; VII. 15. Prāṇa is the basis of all senses because it is identical with the internal organ as shown above. Hence Prāṇa too is a sense organ. {When Pure Intelligence is reflected in the Internal organ identified with Prāṇa all organic functions as well as sensory, mental, and volitional activities proceed.} Hence Prāṇa-Brahman that entered through the tip of the feet, being only the channel of knowing, plays only a subordinate part and Ātman the Knower or Witness for whose sake the various modes of the mind are intended alone is the fit object of worship. {Those mental modes

are limiting factors of Brahman-Ātman Reality which is Pure Consciousness.

4. *But names of Prajñāna.*—Not in a direct sense but figuratively only. For it is by superimposing Ātmacaitanya on the mental modes that those acquire their revealing character. The one Prajñā or Intelligence is the invariable concomitant of all notions and it is this Prajñā that forms Ātman, pure and rid of all ascriptions.

5. *This is Brahmā etc.*—This passage beautifully describes the Vedantic conception of the universe in its fundamental relation with the Supreme Reality called Brahman or the Principle of Consciousness. { Objects exist because they form the content of Knowledge, and the multiplicity of objects however diversified in nature and relationship within itself, is after all only the content of one indivisible, simple principle—Knowledge. } Hence the objective reality derives its value only from Knowledge. { Hence it is but right that the Vedantic metaphysics should posit knowledge in its absolute form as the First Principle or Brahman. The variety in the Universe—beginning from the highest gods like Brahmā and Indra down to the smallest insects and even the inert clod of earth—is but the manifestation of the same Brahman or Absolute Knowledge. } Therefore all these have been designated here as Prajñānetra, i.e., what is manifested or expressed by Knowledge. { It is to be noted here that the object is split up into two aspects, one its manifestation or cognition and the other its modes or characteristics, and the perception or consciousness of its reality belongs to the first aspect and its individuality or separateness to the second. } { Now

according to the Vedānta these modes of an object are nothing but a display of Māyā, which though separate from the Principle of Knowledge in one sense, yet has no absolute reality and independent existence. Therefore the Śruti tells here that Brahman is Prajñā or the Absolute Knowledge and all living and non-living entities, the whole of the subjective and the objective universe, are in a way Its modes and wholly dependent upon It.

6. The whole world etc.—The whole creation from Hiraṇyagarbha to the smallest atom is but an emanation of that Supreme Reality. The whole universe is entirely dependent on Brahman for its manifestation. The infinite variety of objects and notions are but mere names of Brahman and in themselves have no reality. The clause प्रज्ञानं ब्रह्म is the Mahāvākya or the Major Text of the R̥gveda. Other Mahāvākyas are अहं ब्रह्मास्मि (Yajurveda) तत् त्वमसि (Sāmaveda) and अयमात्मा ब्रह्म (Atharvaveda).

7. He who has etc.—Any aspirant of Brahmanavidyā like Vamadeva who realizes that his own self bereft of all impurities is no other than Paramātman attains to Immortal Bliss. See page 67 note 6 and 7.

CHAPTER FOUR : SECTION ONE

ॐ वाङ् मे मनसि प्रतिष्ठिता, मनो मे वाचि प्रतिष्ठित-
माविरावीर्म एधि; वेदस्य म आणी स्थः; श्रुतं मे मा
प्रहासी रनेनाधीतेनाहोरात्रान् सन्दधामि; ऋतं वदिष्यामि,
सत्यं वदिष्यामि; तन्मामवतु तद्वक्तारमवतु; अवतुमामवतु
वक्तारम् ॥ ॐ शान्तिः शान्तिः शान्तिः ॥ इति ऐतरेयो-
पनिषदि चतुर्थोऽध्याये प्रथमः खण्डः ॥ समाप्ता चेयमुपनिषत् ॥

मे my वाक् speech मनसि on mind प्रतिष्ठिता fixed
(भवतु may it be). मे my मनः mind वाचि in speech
प्रतिष्ठितम् fixed (भवतु may it be). आविः O Self-manifest-
ing Brahman, मे to me आवीः be revealed एधि be thou.
मे my वेदस्य of the holy wisdom आणी efficient to
bring स्थः (you two, that is, mind and speech) are : मे my
श्रुतम् the Veda that has been learned (मा me) मा not
प्रहासीः forsake; अनेन by this अधीतेन learning अहोरात्रान्
day and night सन्दधामि may I unite, may I behold ; ऋतम्.
the real वदिष्यामि I shall proclaim; सत्यम् the true
वदिष्यामि I shall proclaim; तत् That (Divinity) माम् me
अवतु protect; तत् That वक्तारम् preceptor अवतु protect.

May ¹ my speech rest on mind ; may my mind
rest on speech. O self-manifest Brahman, be

Thou revealed to me. Ye mind and speech, enable me to grasp the truth that the Vedas teach. May not my Vedic lore forsake me. By² that learning I join day and night. I shall think the truth; I shall speak the truth. May That protect me. May That protect the teacher. Protect me. Protect the teacher. Om Peace, Peace, Peace.

[NOTES.—This peace invocation is chanted at the commencement as well as the conclusion of the study of this and other Upaniṣads belonging to the Ṛgveda. The word 'tat' in the last clause stands for Brahman (cf. Gītā, XVII. 23). The disciple earnestly prays to Brahman to ward off all the three kinds of hindrances in the pursuit of Brahnavidyā.

1. *May my speech etc.*—Complete concord of thought and word is what is prayed for. S'ri Rāma-kṛṣṇa repeatedly stressed that the best religious practice is to make thought and word correspond. This clause may also mean: 'May my speech be founded on understanding and my mind be attentive to my utterance'. This is the best way to attain deepest concentration in and best result from Vedic study.

2. *By that learning etc.*—The importance of spiritual study in educating the mind can never be over-estimated. The Taittiriyaāranyaka II. 11, 12 lays down as follows: One should go out to a lone place from where one's house-top is not visible, and after proper self-purification one should perform one's Brahmajyāna or Vedic study. (If a person is incapable of departing from the house, he

CHAPTER FOUR

79

may do it, whether it be day or night, silently at home in the village itself.) Even in the lone place, out of doors, one may do silent repetition, on feeling weakness. If he is overpowered by sleep or lassitude he should repeat aloud. If he cannot repeat the holy word seated, let him pace about and do it, or let him do it lying down or seating himself at ease. But on no score he should omit Svādhyāya. Thereby he becomes a holy, illumined ascetic.

ग्रामे मनसा स्वाध्यायमधीयीत, दिवा नक्तं वा ; इति ह स्माह शौच आह्वयः । उतारण्येऽवल उत वाचोत तिष्ठन्नुत व्रजन्नुतासीन उत शयानोऽधीयीतैव स्वाध्यायं तपस्वी पुण्यो भवति य एवं विद्वान् स्वाध्यायमधीते । The Śatapatha Brāhmaṇa II. 5. 7. says : प्रिये स्वाध्यायप्रवचने भवतः, युक्तमना भवत्यपराधीनोऽहरहर्यान् साधयते, सुखं स्वपिति, परमचिकित्सक आत्मनो, भवतीन्द्रियसंयमश्चैकारामता च, प्रज्ञावृद्धिर्यशो लोकपक्तिः, प्रज्ञा वर्धमाना चतुरो धर्मान् ब्राह्मणमभिनिष्पादयति ब्राह्मण्यं प्रतिरूपचर्यो यशो लोकपक्तिः, लोकः पच्यमानश्चतुर्भिर्धर्मैर्ब्राह्मणं भुनक्त्यर्चया च दानेन चाज्येयतया चावध्यतयाच ॥—

'The study and teaching of the Veda are a source of pleasure to him, he becomes undistracted in mind, and independent of others, and day by day he acquires wealth. He sleeps peacefully ; he is the best physician for himself. He acquires restraint of the senses and he delights in solitude and concentration. His intelligence grows, and he gets fame and capacity to perfect other people. The growing intelligence gives rise to four duties attaching to the Brāhmaṇa—true Brahminhood, a befitting deportment, fame, and the perfecting of the people ; and the people that are being perfected by him guard the Brāhmaṇa by four duties—by showing him respect, and liberality, and granting him security against oppression and capital punishment. ये ह वै के च श्रमा इमे द्यावापृथिवी

अन्तरेण स्वाध्यायो हैव तेषां परमता काष्ठा य एवं विद्वान् स्वाध्याय-
मधीते तस्मात् स्वाध्यायोऽध्येतव्यः ।—‘And, truly whatever
may be the toils here between heaven and earth, the
study of the scriptures is their last stage, their goal for
him, who knowing this, studies his lessons : therefore
one's daily lessons should be studied.’ यदि ह वा अप्यभ्यक्तः
अलङ्कृतः सुहितः सुखे शयने शयानः स्वाध्यायमधीत आ हैव स नखा-
ग्रेभ्यस्तप्यते . . . And verily if he studies his lessons, even
though lying on a soft couch, anointed, adored and
completely satisfied he is burned with the holy fire up
to the very tip of his nails, whosoever thus studies
his lesson . . . यन्ति वा आपः एत्यादित्यः एति चन्द्रमा यन्ति
नक्षत्राणि यथा ह वा एता देवता नेयुर्नक्षत्रैर्वा हैव तदहर्ब्राह्मणो भवति
यदहः स्वाध्यायं नाधीते ; तस्मात्स्वाध्यायोऽध्येतव्यः ॥ ‘Moving,
indeed, are the waters, moving is the sun, moving the
moon, and moving the stars ; and verily, as if these
deities did not move and act, even so will the Brāhmaṇa
be on that day on which he does not study his lessons :
therefore one's daily lessons should be studied’. [From
these Vedic citations the significance of the prayer to
unite day and night by Vedic study becomes amply clear.]

OM PEACE PEACE PEACE

The theme of the poetry of the Upanishads is to express the inexpressible, to know the unknowable, to bring within the bounds of speech and thought that which lies beyond, to clothe the thought of the Infinite in our poor finite human language. No wonder that the song of the Rishis appears in many places to be paradoxical and incomprehensible. Yet the language used, the imageries employed, bring you to the very door of the Deity. Nature seems to stop and lift up her veil as you sit listening to the wondrous song ; and the Infinite, the Deity, appears to you in such real and tangible form that you seem to feel that you can touch It, grasp It, realize It, and make It your own. Again the song rises higher and higher in cadence, everything seems to melt before your transfixed gaze ; the earth disappears, the sun, the moon, the stars, all seem to grow dim and faint before the ocean of Light which is revealed before your eyes. You appear to grow larger and larger until you cover the universe, and the little personality vanishes entirely and you realize that you are one with the ocean of unbounded Love. Thus with the flow of the song you are carried to the very door of the Deity, and a deep calm and repose settle over your mind, like the spirit moving on the face of the waters, and you feel that nothing can disturb you in this day's existence, nothing can destroy you ; that your existence lies beyond death and the grave, beyond the change of the body and mind.

SWAMI SARADANANDA